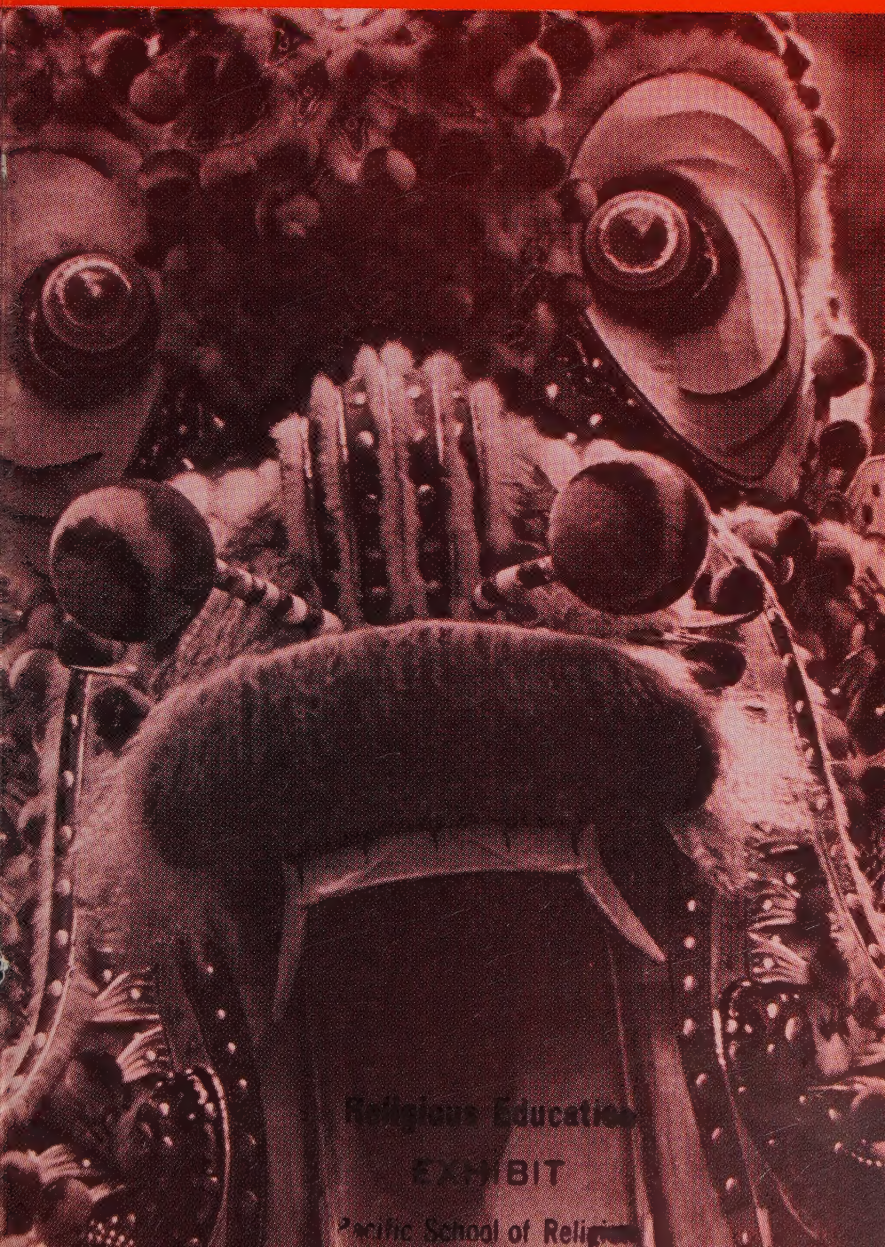
Youth

DOES THE BEST MAN ALWAYS WIN?
AND THE WORD WAS MADE FRESH!
A DRAGON MAKES FRIENDS IN USA



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Front cover photo by Ed Eckstein; back cover by Ken Thompson.

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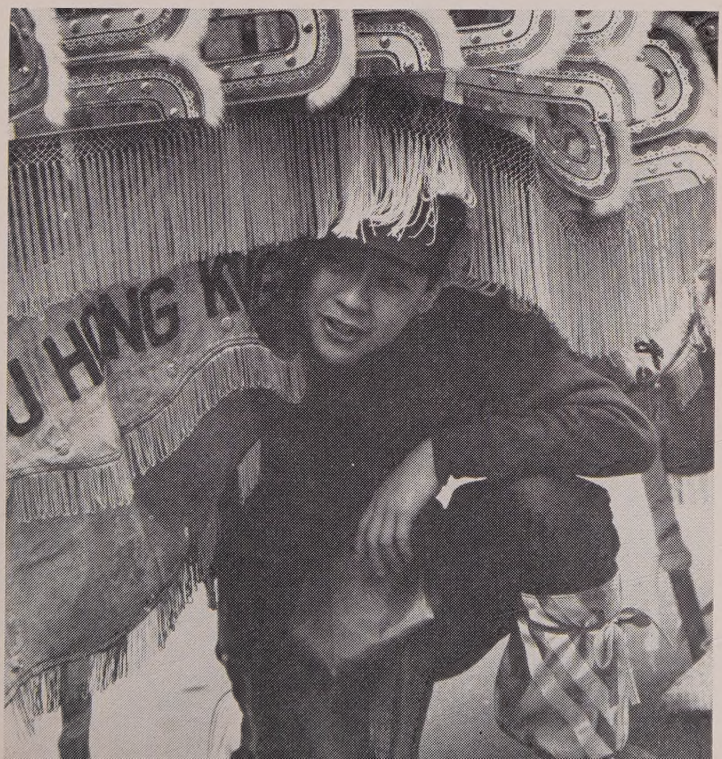
IN THE YEAR OF THE DRAGON . . .

Prowling and prancing in front of the television cameras at the opening of the New York World's Fair was the only Golden Dragon in captivity in the United States. But contrary to the usual American idea of a fierce, fire-spitting monster, this dragon is a friendly, benevolent beast. Inside the creature making it dance were nine young Chinese from Philadelphia who are mastering the 26 traditional dragon routines, whose every movement has a meaning. This 50-foot, 350-pound import from Hong Kong is constructed with a bamboo skeleton covered with brilliant, hand-embroidered silks and satins. This magnificent creature gets his unique name of "golden" from the hand-tooled brass plates which decorate his back. His "country cousin" in San Francisco doesn't have the plates, thus he is a Silver Dragon. Last February in a colorful street parade in Philadelphia's Chinatown (left), the Golden Dragon welcomed in the new Chinese year of 4662, the Year of the Dragon. According to Chinese tradition, the dragon symbolizes the victory of peace over war, light over darkness, good over evil, heaven over hell, prosperity over poverty. The presence of the Golden Dragon in America is the work of T. T. Chang, executive secretary of the Philadelphia Chinatown YMCA, who seeks to involve shy Chinese into the life of the community and to help the surrounding community appreciate the rich heritage of its Chinese-American citizens. The Chinese New Year is the time to clean the house of last year's dust, to reaffirm family ties, to buy new clothes, to prepare special foods, and to permit children to have fun. It's the time to reassert the importance of the eight Chinese virtues—loyalty, filial piety, kindness, love, sincerity, righteousness, peacefulness, and justice. Many Chinese in this country are distressed by the repressive measures taken in their homeland to destroy Chinese tradition and culture, but the youth here are eager to create a new world for all Chinese now in America. And so the Golden Dragon is already working his good-natured will in a year in which Chinese tradition promises peace and prosperity.

Photos by Ed Eckstein

龍年 OLD AND NEW

Family loyalty is impo tant to the Chinese. B when such a tradition culture is transplant from its native soil another country, so oft the younger generati adopts the language, t traditions, the politi and the religions of t new land. But t Golden Dragon is hel ing to bridge the g between old and ne Through the Philad phia Dragon Club of t Chinatown YMCA, young people of Chine descent have banded t gether to learn mo about their cultural he tage, to promote bett understanding of Ch nese culture amon Americans, and to tea American ideals to oth Chinese.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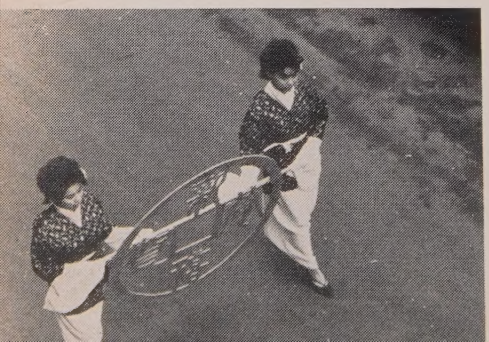
龍年

A DRAGON IS AN OMEN

By tradition, 1964 is the fift in a cycle of 12 animal yea in the Chinese zodiac. Th order of these animal years determined by what is be lieved to be their original orde of creation. To find *your* an mal year, look to the left of th year you were born:

Mouse	1960	1948	193
Ox	1961	1949	193
Tiger	1962	1950	193
Rabbit	1963	1951	193
Dragon	1964	1952	194
Serpent	1965	1953	194
Horse	1966	1954	194
Sheep	1967	1955	194
Monkey	1968	1956	194
Rooster	1969	1957	194
Dog	1970	1958	194
Boar	1971	1959	194

Heading the traditional pr cession is the honored dru carried by two girls and playe by a third. Also seen is a luck coin, symbol of prosperity, e circled by the Chinese chara ters, "Happy New Year."



CHINA CASTLE
CHOW MEIN
SPECIALTY
PRIVATE ROOMS

WHAT

nation threatens world peace today more than Communist China. Her massive size, gain in industrial power and nuclear know-how, her communist fervor, and her belrant attitude cause major concern in the world's capitals, even among China's dow communist nations. Yet peace in this atomic age cannot be accomplished without cooperation. How to deal with Red China is the critical foreign problem at this nment. Realism and caution are needed, but equally needed is the willingness to gage critically, creatively, and compassionately in those steps toward new dimensions elationships and toward a workable way of living together at peace on this globe.

'ALL WE DO ABOUT CHINA?

here is China? China, of course, is where it has always been. e country with an area of 3,768,736 square miles (somewhat larger than United States) and a population of 750 million (about four times the mber of Americans), lies clearly defined on the map.

This would seem an almost foolish question and answer were it not for fact that Americans are confused by talk about "two Chinas." There two governments that claim to be the government of China, one in iping on the mainland and one in Taipei on the island of Formosa, or iwan as the Chinese call it. But there is only one China—the vast etches of the mainland plus Formosa and a few small islands between m. The heads of the two governments do not agree on many things but y agree that Formosa belongs to China. When Chiang Kai-shek and followers were defeated in 1949 they felt they could rightfully go to rmosa and set up their government there, although it must be said that native Formosans did not agree and offered costly resistance. The vernment in Peiping claims the right to extend its revolution and control Formosa.

Why then the talk about "two Chinas"? The term was not used ore 1949. China, under Chiang Kai-shek's Nationalist government, ned the United Nations at its founding in 1945 and its government was cially recognized by the United States and all other independent nations. nen in late 1949 Chiang was defeated on the mainland and fled with his naining armies and other supporters to Formosa, China remained a mber of the UN and continued to be represented there by Chiang's

HOW WIDE DOES HE THINK THE DOOR IS?

Cartoon by Carmack in Christian Science Monitor

government. The United States and most other nations continued th official recognition of the Nationalist government as the government China, even though it no longer controlled anything except Formosa a the little offshore islands.

The Soviet Union had at once extended recognition to the governm in Peiping. The United Kingdom took the same step later on, followi its usual practice of recognizing any government in actual control of country. But, while a number of Asian and African nations have diploma relations with Peiping, the most significant break in the isolation China occurred when, early this year, France decided to exchange a bassadors with the mainland government. Since the Nationalist gove ment on Taiwan feels its own claims threatened by any recognition of t legitimacy of the government in Peiping, it immediately breaks off d lomatic relations with nations that accord such recognition.

Who represents China? Each year since 1950, when the UN G eral Assembly opened its annual session, the question has been raised, whether China should be invited to join the organization, but which the two governments should represent China. The United States has ste fastly opposed switching to acceptance of representatives of the gove ment in Peiping. Although the U.S. recognizes the "existence" of China—as Washington keeps saying—and although our government indirect diplomatic contacts with Peiping (through the U.S. and Chin ambassadors to Poland and at conferences in Geneva), it continues to sist that so far as the U.S. and the UN are officially concerned, the o government of China is the government on Taiwan.

The law and the facts of life don't agree. Without prejudice the main question, we can say that this situation is what lawyers cal

uridical fiction." A juridical fiction is a situation in which law or legal actice say one thing and the actual facts of life say something quite dif- cent. For example, in the UN every single member state has, legally, ual rights and responsibilities. This is a juridical fiction because, as eryone knows, some nations have far more power and far more respon- sility for the peace and well-being of the world than other nations. A ridical fiction is sometimes justified and sometimes not. The question re is: Does it serve the peace and well-being of the world to maintain e juridical fiction that the government of Formosa is the government of ina? For this certainly is a fiction. Chiang Kai-shek has no power what- er over the domestic or foreign policies of the Chinese nation. The only vernment which 750 million Chinese have is the government of Peiping.

How has this situation come about? The United States does not ays refuse diplomatic recognition to governments that have come to wer by revolutionary means. It does not insist that a government must chosen in a free election before we can send an ambassador. If that re the case, we would not now have diplomatic relations with the Soviet ion, with Spain, Portugal, and some Latin American countries. And ny of the member nations of the UN have changed administrations by olutionary means. Why then do the UN and the U.S. refuse recogni- n of the government in control of China?

The answer to the problem of recognizing Red China is com- icated. It is not simply because the government of China is communist. members of the UN have communist regimes, and the U.S. exchanges bassadors with them. It seems certain that if there had been a com- nist government in China when the UN was founded in 1945, that vernment would have been admitted to the organization as the repre- tative of China. Sometimes diplomatic recognition may be delayed til it seems reasonably certain that a government is going to endure. t the government of China has been in power for almost 14 years. No e, except perhaps a few persons on Formosa, believes that it is in danger collapse. One may wonder if even Chiang really believes he has a ance of returning to the mainland as the ruler of China.

Here, then, we have a nation of 750 million persons, a nation that, from y point of view, is immensely important in the contemporary world, a tion with a firmly established government that is kept out of the official nily of nations (the UN) and with which the United States refuses to ve direct diplomatic relations.

Does U.S. refusal to recognize Peiping make sense? To many ericans it does. Their argument can be briefly summarized. The

"MAY I COME CLOSER?"

government of mainland China believes in, openly advocates, and use force for the settlement of disputes. The UN Charter declares that "al nations shall settle their international disputes by peaceful means. . . ." The Charter further stipulates that "membership in the United Nations i open to all . . . peace-loving states which accept the obligations containe in the present Charter. . . ." China's statements and record, it is said make it clear that her government is not fit or ready for UN membership It is also argued that the government in Peiping cannot "represent" th Chinese nation because it was imposed by force. A stronger argumen calls attention to the precarious political situations in new nations to th south and east of China and maintains that their freedom and independenc would be seriously threatened if the U.S. and the UN indicated acceptanc of the permanent character of the Peiping government. They would, i short, lose heart in their struggle against communist domination and migh decide to get on the communist bandwagon.

And what would happen to Chiang Kai-shek, the U.S. wartim ally with whom we have a mutual defense treaty? Can we turn our back on him? There is also the problem of what would happen to the nativ Formosans. Formosans are neither Chinese nor Japanese. The island wa ceded to Japan by China in 1895 after the Chinese-Japanese War and re mained under Japanese control until the defeat of Japan in 1945. T future of the island was never finally decided by the victorious allies, a though it was assumed that it would be returned to China.

Some Americans are opposed, in general, to official dealings with wha they call "atheistic, godless" regimes. And there is still widespread con viction that by outlawry and trade embargoes we can keep China wea and even bring about the collapse of the government.

As in most critical international issues, there are good arguments both sides. In the UN and among close students of international affairs re is growing conviction that we must soon, in some fashion, put an l to the "two Chinas" fiction. The Council for Christian Social Action the United Church of Christ agrees with this. The council has de red its opinion that, everything considered, the peace and welfare of the rld might be served more by having Peiping in the UN than by keep g her out. Red China, it is maintained, cannot be wished or embargoed of existence. By the policy of exclusion, we only tend to make the Red inese more hostile. China is a part, a very large part, of our world, l we must deal with the world as it is, not as we would like it to be.

A more cooperative Red China is strategic to world peace. No disputes the contention that there can be no disarmament without inese cooperation. While we cannot be sure that U.S. diplomatic rec ition and UN representation would make Peiping more cooperative, it ms clear that world peace and freedom are not being furthered by the sent policies. Peiping should be recognized in New York and in Wash ton, not because Peiping deserves it but because the government of na is a fact with which we must deal—and it is better to deal with it positive, creative fashion than by simple exclusion and outlawry. These some of the arguments in favor of changing present policies.

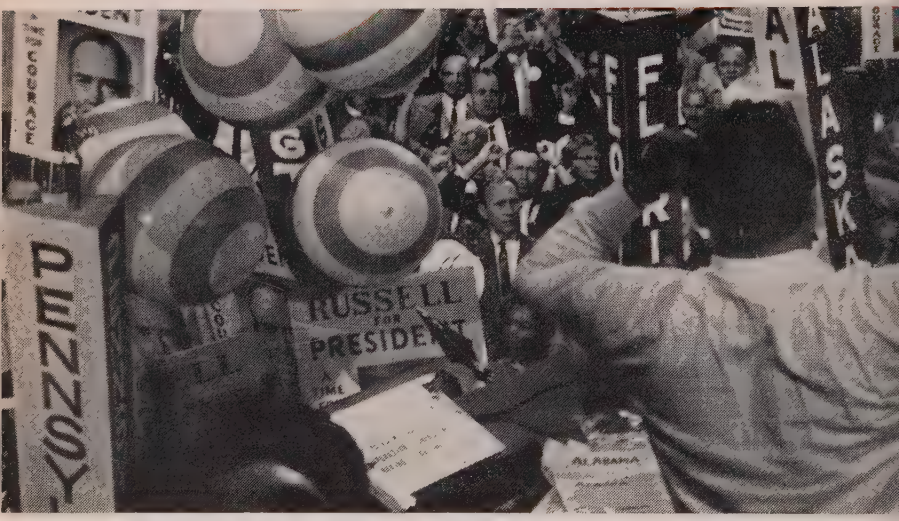
When will recognition come? It is generally believed that the UN not, in 1964, admit the Peiping government as the representative of na, but that this may well be done in 1965. It is also felt that the U.S. ernment will insist on the rightness of its non-recognition at least until r the November elections. But there is little doubt that in 1965 the ssure in favor of change will become irresistible in Washington and at UN. In the meantime some solution will have to be found for the blem of Formosa. One suggestion is that the island be given the special us of "ward of the UN." Another proposal looks toward the estab ment of an independent nation. Whether Peiping would accept either gestion is a question.

Christians may, like other citizens, differ on this problem. No sent or future policy can be said to be clearly right or wrong. Christian nchristian. It is not a question of being hard or soft on communism. s a question of judgment as to what China policies will best serve the ld's peace and well-being.

—HERMAN F. REISSIG

Herman F. Reissig/ In his position as International Relations Secretary, Council for stian Social Action, United Church of Christ, Dr. Reissig has considerable background ternational affairs and has written extensively on the United Nations, disarmament, and ld peace.

THE BE



The Best Man / produced by Stuart Miller and Lawrence Turman, directed by Franklin Schaff written by Gore Vidal, staring Henry Fonda, Cliff Robertson, Lee Tracy, Edie Adams, Marg Leighton, and Shelly Berman, released through United Artists.

Does the best man always win in a Presidential election? Or do we te to select a compromise candidate who is neither ultra-liberal nor ult conservative, who is neither lily-white in personality nor shady? How d the average citizen determine who is the best man for President when so seldom knows the real man behind the "public image" of the candida when the standards for judging personality and leadership qualities are varied among the citizenry, and when the average citizen has so little say about selecting the candidates in the first place? Yet this is the way democracy works. And we have reaped its benefits. But it always dema an informed, alert, concerned, and responsive electorate.

A recent movie, "The Best Man," gives us some insight into our natio politics. Not all the answers are here but you ought to see the movie a plan a group discussion following it. The result will more than repay th who did not like the film and add much to the understanding of it for th who found the film merely entertaining.

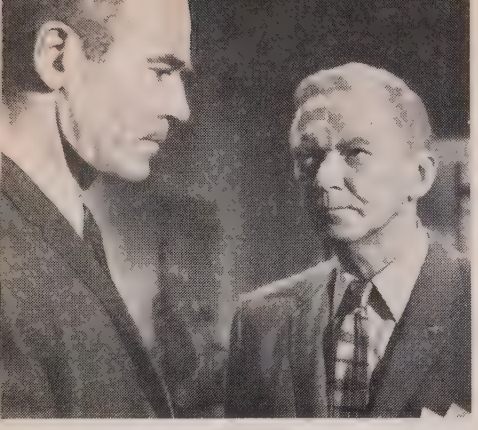
Many will wonder just what candidate is being endorsed by this mo Adapted by Gore Vidal from his Broadway play, "The Best Man" rings w

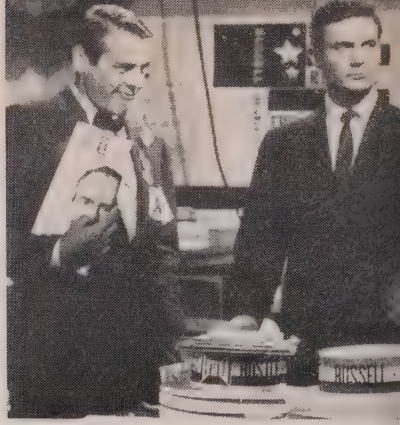
ST MAN

peeches and statements which should make liberals smile and conservatives inge. Like the proverbial slip, Mr. Vidal's political leanings are showing. He himself is a defeated liberal Democratic candidate for Congress.) The good guy," played by Henry Fonda, seems to be a subtle mixture of Adlai Stevenson and Nelson Rockefeller, whereas the "bad guy," played by Cliff Robertson, seems to be an obvious mixture of the late Senator Joseph McCarthy, Senator Barry Goldwater, and Richard Nixon.

The film may be analyzed from several angles: (1) The bare plot which describes the struggle of two candidates to win the support of a majority of the delegates at a national convention, (2) a character study of the leading candidates, their wives, and some of those with whom they associate, (3) a analysis of the political and economic views of the candidates and the ation of these views to the favorable and unfavorable ways they are presented, and (4) the behind-the-scenes atmosphere of a national party convention.

The plot is a simple one in which William Russell (Fonda) and Joe Cantwell (Robertson) are the leading candidates for the Presidential nomination of a major political party. Cantwell has a personal file of confidential data on virtually everyone who has anything to do with the convention, not only the candidates, but the state delegates as well. In his file he has in-



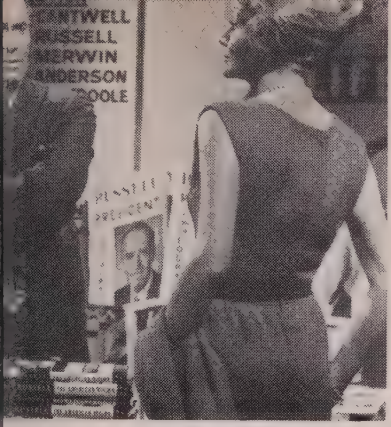


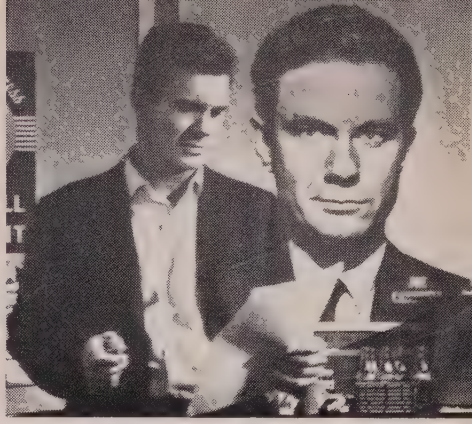
Candidate Russell (Henry Fonda) seeks support of the ex-President (Lee Tracy) to win his

formation regarding a past mental illness of Russell. Then into Russell hands comes information about homosexual activities in which Cantwe was involved during World War II. At this point, the plot turns on wheth or not the "hero" (Fonda) ought to use his information against the "villai (Robertson) in order to prevent the latter from using the damaging i formation against him. An impasse is reached, the resolution of whic becomes the climax of the story. This is all very exciting and is enoug to sustain interest to the conclusion. The plot raises some important mor questions, such as: Do the ends justify the means when the national intere is at stake? Does any man have the right to ruin the reputation of anoth man even if he feels the public should know all the facts about a candidat What facts about a man's personal life are relevant in determining h qualifications for the highest office in the land?

The portrayal of the character of the two leading candidates also rais many interesting questions. For example, although it is clear that Russ is the hero, he is presented as a man who is unfaithful in his marriage a is not above such minor vices as drinking and swearing, none of which a shared by the villain, who is portrayed as a faithful husband who neith drinks nor smokes. What seems to constitute "good" character has nothi to do with the usual guidelines of morality. Russell is the "hero" becau of his probing political and economic views, which are thoroughly "liber and, most important, he has a genuine concern for his fellow man, where the "villain" is concerned solely and sincerely with his own over-ridi personal ambitions, insensitive to those who are hurt by his actions a unaware of the inadequacy of his surface thinking about complex situatio

This contrast is made very clear in the difference between the relationsh of the two men with the ex-President upon whose support the success their candidacy depends. The response of the two men to the news th





al nomination against Joe Cantwell (Cliff Robertson) who stops at nothing to gain victory.

ex-President is dying of cancer is revealing: Russell is genuinely con-ued and Cantwell does not react at all, for he is so consumed with his a problems. As the film ends, the virtues of integrity and honesty are vious elements in the basic character of the man portrayed by Fonda, these virtues are just as obviously lacking in the character portrayed by ertson. What then makes a character in a drama the "hero"? What are virtues which count most in the measuring of a man?

The political and economic views of the two candidates sharply differ-tiate them into "liberal" and "conservative" camps. One is for civil rights, other for states rights. One appears to be defending the 20th Century, other defending the 19th Century. This aspect of the movie provides an cellent opportunity for a group to discuss some of the views expressed by candidates and why the views of the "hero" were regarded as right and views of the "villain" were regarded as wrong.

In spite of this tendency to oversimplify the characters and motives of the ding candidates, the movie presents an excellent picture of the activities d intrigues behind the scenes at a national political party convention. The als which are made for the votes of uncommitted delegates and the empts which are made to win the support of the ex-President (Truman?) d color and considerable authenticity to the film. What one must bear hind throughout, however, is that the seamy side of national Presidential ventions is overplayed for the dramatic impact which such emphasis ntually provides. One is tempted to ask: Are candidates for the Presi-ntial nomination as unscrupulous as depicted here? The answer is the vious one: Some are and some are not. —LEWIS I. MADDOCKS

Lewis I. Maddocks / Washington secretary for the Council for Christian Social Action he United Church of Christ, "Lew" is a frequent contributor to YOUTH magazine.

THE BOOK REVIEW by Jules Feiffer

IT IS WRITTEN IN A NARRATIVE RATHER THAN INTROSPECTIVE STYLE WHICH MAY PERHAPS MAKE FOR QUICKER READING BUT LEAVES SOMETHING TO BE DESIRED ON THE LEVEL OF CHARACTER MOTIVATION.

IT PURPORTS TO BE A THEOLOGICAL AND HISTORICAL DOCUMENT, AND WHILE THIS REVIEWER DOES NOT QUESTION ITS SINCERITY, HE CAN ONLY REGRET THE PUBLISHER'S FAILURE TO INCLUDE A BIBLIOGRAPHY.

THE AUTHORS
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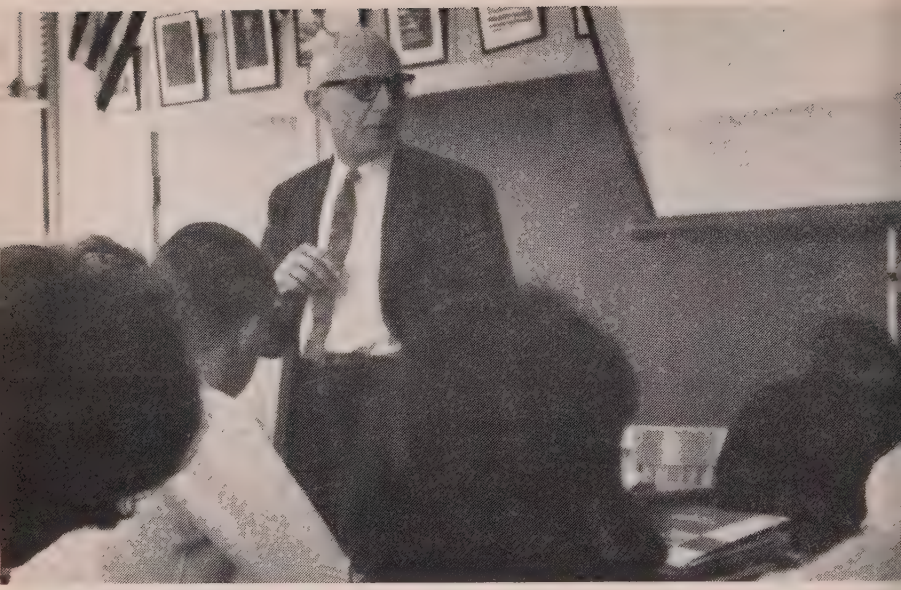
I SHALL AWAIT THEIR SECOND BOOK WITH GREAT INTEREST.



...AND THE WOR

Tim Weiskel is a senior at Newton (Mass.) High School. He was member of one of Mr. Warshaw's classes (photo above) in which t Bible was studied as part of the humanities. Here Tim writes abo the course, about his own reactions and those of his classmates.

"Keep the Bible out of public schools," cry some.

"Put the Bible back in schools," cry others.

Recently, reading the Bible in public schools has become particula controversial. Some communities have maintained Bible reading, wh others have eliminated Bible reading in their schools. In both typ of communities, however, knowledge of what is in the book is still lac ing. Bible readings may be eliminated from the public school or n but the influence that the Bible has had and will continue to have on culture can not be eliminated, nor can it be ignored by educators.

Biblical references and allusions appear in art, music, drama, movi and literature. *Little Moses,* recorded by Joan Baez, and *Noah,* su by Harry Belafonte, are only two examples of modern folk songs whi draw their meaning from Bible stories. The folk opera *Porgy and B* is filled with Biblical references and motifs. In a similar way, mode

hould the public schools teach the Bible? In the sectarian mor over that question, the voice that pleads the case of e humanities cannot be heard. The Bible is indeed a religious ok, but it is also a part of our secular cultural heritage. To ep it out of the public schools because it is controversial and cause the public cannot trust the good sense of both the acher and the pupil to treat it as part of the humanities is a ple but questionable judgment. A knowledge of the Bible essential to the pupil's understanding of allusions in literature, music, and in the fine arts; in news media, in entertainment, d in cultured conversation. Is he to study mythology and kespeare, but not the Bible? Is it important for him to learn at it means when a man is called an Adonis or a Romeo, yet nportant for him to be able to tell a Jonah from a Judas?"

Thayer S. Warshaw, teacher, Newton (Mass.) High School

AS MADE FRESH!

ma, such as MacLeish's *J.B.* or Miller's *After The Fall,* treats conporary problems with overtones of Biblical themes.

A quick glance at the amusement page of a newspaper shows the ct of the Bible on movies. *Barabbas, The Big Fisherman, Eye for*, and *Through a Glass Darkly* are only a few of the recent films t draw material from the Bible. The Bible has served as a wellspring both classic and contemporary literature. Steinbeck (*East of Eden*), nus (*The Fall*), Uris (*Exodus*), and Hemingway (*The Sun Also es*) are modern authors who use Biblical allusions to enrich the ning of their writing.

Even road maps contain Biblical allusions. There are more than hundred cities or towns in the United States named after people, es, or events in the Bible. In short, the Bible has been and will tinue to be an integral part of our secular culture. A public high ool cannot teach its students about the whole of their society with- exposing them to the Bible as part of their cultural heritage.

n an attempt to give his students a knowledge of their cultural herit- . Mr. Thayer S. Warshaw, my English teacher at Newton High ool, designed a nine-week course intended to teach the Biblical

stories and passages that are commonly alluded to in our culture. M Warshaw is convinced that "a knowledge of the Bible is essential to t pupil's understanding of allusions in literature, in music, and in t fine arts; in news media, in entertainment, and in cultured convers tion." Last year (1962-63), the course was an experiment. The e periment was a success, and recently Mr. Warshaw has received loc and national recognition for his work.

How the course was planned: At the outset of the nine-week peri we were given a 112-question diagnostic test based on commonly know Biblical references. The results of this test, as of most diagnostic tes were embarrassing for the student and shocking to Mr. Warshaw. Sixt three per cent did not know the last word in Isaiah's "They shall be their swords into *plowshares.*" Eighty-four per cent could not furni the last word of the familiar "The truth shall make you *free.*" Eight eight per cent did not know that "Pride goeth before . . . a *fall.*" And shocking ninety-three per cent could not complete the well-known "T love of money is the root of all *evil.*" It has been said that "A soft a swer turneth away wrath," but our soft answers on this test failed turn away Mr. Warshaw's wrath. During the next eight weeks M Warshaw attacked our comfortable ignorance.

The class contained a mixture of backgrounds and traditions. The were Reformed, Conservative, and Orthodox Jews, Catholics and rep sentatives of several Protestant denominations. From the start, M Warshaw made two assumptions. First, there would be no discussi or interpretation of the religious sources of the Bible passages. Second all students would use the King James Version (KJV) because it co tained the quotations in the form that were most often used in allusio With these established ground rules, the course proceeded smoothly.

Mr. Warshaw's procedure was simple: we memorized and he teste Nightly we were given readings in *The Holy Bible in Brief* (Ment 50c). We were assigned supplementary readings that we were to lo up in a copy of Bartlett's collection of quotations or in our own co of the KJV. We were expected to know brief passages for a quiz t next day in class. The quiz took no longer than ten to 15 minutes.

We spent the rest of the class periods discovering Biblical allusio in literature, music, and art. We listened to the Biblical references Negro spirituals and Handel's *Messiah.* We saw Biblical subjects tre by painters such as Michelangelo, Da Vinci, and El Greco. We d cussed the allusions in Hemingway's *The Old Man And The Sea,* a many of us learned for the first time the Biblical significance of su characters as Ishmael and Ahab in Melville's *Moby Dick.*

The class periods were both stimulating and enriching. They bro the monotony of the testing and gave meaning to our memorization.

ese class periods went by, our interest increased. Our increased inter-
t was reflected directly in our improved test scores. On the initial 112-
estion test, 41 of the students of two classes scored 22 per cent. At
e mid-point in the course, we had a 267-question test on the Old
estament. The average score was 86.5 per cent. At the end of the
urse, we took a 310-question test on the New Testament. The class
rage had risen to 92.3 per cent; two of the students got perfect scores.
Students wanted to learn and parents cooperated as well. After the
perimental course had been completed, Mr. Warshaw noted that
. . not one complaint from a parent or other member of the public
me to the school principal, the department head, or the teacher."

The reactions of my classmates: The reactions of the students were
enthusiastic. When asked about the course, one student simply re-
ied, "It's not long enough." Another student said, "I'm really sour
apes because our study of the Bible has humiliated me by revealing
w little I know about a book that we have at least 20 copies of at
me." A third replied, "At least now we know that we don't know."

Many of the students found that this new experience brought personal
isfaction. For example, one wrote: "Studying the Bible as a piece of
erature is extremely beneficial; for not only does one seem more in-
gent to others when he recognizes a Biblical reference, but it makes
e (speaking for myself) feel educated and slightly different from every
er junior in high school. It gives a feeling of superiority and a thrill
pleasure to find that you read and understand more fully."

Another said: "My first thoughts of studying the King James Version
t great doubt in my mind as to the place of the Bible in school. I re-
ived permission to read the Protestant Bible and really enjoyed my
ble course in school."

Several students found that the study of the Bible helped them to
derstand literary characters, plots, and themes: "Not only do I see
blical references everywhere, but I better understand a character when
is referred to as an 'Absalom,' 'a Cain,' or 'a Belshazzar'."

Some of the other students indicated that this course had stimulated
me deeper religious thinking on their own. The course did not deal
th the religious implications of the Bible, but as one student pointed
, these implications were obvious to alert students: Our study has
en taken, supposedly, from a purely literal point of view. True, in
ss, the principles of 'separation of church and state' and 'keep re-
gion out of the public schools' have been strictly adhered to. . . . Yet,
any Biblical study, exposure of the pupil to theological doctrine is in
y opinion, both inevitable and valuable. . . . Even the most unwilling
dent, having been thus exposed, would find it extremely difficult not
emerge with some idea of what the word 'Christian' ideologically

connotes. I do not condemn this added knowledge; in fact, I great value it."

When we were given the chance to write a theme on the general top "Studying the Bible," some took a look at this question of religion the public schools, a subject we had never discussed. One student wrot "I believe there is a difference between teaching and studying the Bibl To me teaching the Bible means looking at it in a religious sense, wh studying the Bible means looking at it as a part of literature. I fe that teaching the Bible should not be done in public schools but stud ing the Bible should." The terms he uses are significant: he feels th he is learning rather than being taught.

My own evaluation: I found the Bible course valuable for two re sons. First, the course deepened my appreciation of literature. Second the course broadened my understanding of the Bible. The course a complished what it was designed to do—it has helped me notice a understand Biblical themes in both classic and contemporary literatu I read literature now with a new dimension of understanding.

In ninth grade, I had read Hemingway's *The Old Man And The S* and Paton's *Cry The Beloved Country*. At the time, I felt that I h understood what the author intended to say. After the Bible cour I re-read both novels this year. I was amazed to discover how mu my understanding of both novels had changed. I finally understo Hemingway's symbolism when he describes the old man as he stagg up the hill with his mast over his shoulders, stumbles and falls, and c lapses with his arms outstretched. After I had read the parallel story Absalom in the Old Testament, *Cry The Beloved Country* was no long just a story of a tragic family situation in South Africa.

In a similar way the discovery of Biblical themes in literature, mus and the fine arts gave me a new understanding of the Bible. The Bi stories that I had first heard in Sunday School were no longer childre stories. The poetic account of the Garden of Eden took on profou significance after I had read Camus's *The Fall* and Steinbeck's *East Eden*. I recognized the age-old Bible stories in the deeper proble presented in contemporary literature and art. Although this was not t intent of the course, I found that, as a result of the course, the Bi began to speak relevantly to the modern situation.

As one pupil mistakenly (but so aptly) quoted from the Gospe John on his daily quiz, the word *was* made *fresh!* —TIM WEISK

Tim Weiskel/ "My father is a Congregational minister, and he is currently serving at First Church in Newton. My activities this year include president of the National H Society, captain of varsity tennis, and a member of the editorial staff of the school book and newspaper. During this past year I have served as a state officer of the M sachusetts Pilgrim Fellowship."

The truth shall make you *shudder*."

en Mr. Warshaw tested the students' knowledge of the Bible, the fol-
ling were some of the biblically-inspired boners which appeared in the
wer blanks on the test papers:

n. 2: 22	Eve was created from **an apple tree.**
n. 19: 24	Sodom and Gomorrah were **lovers.**
r. 19: 26	Lot's wife turned **Christian.**
. 32: 24	Jacob wrestled all night with **insomnia.**
a. 3: 4	God first spoke to Moses from a burning **cross.**
d. 14: 24	The Egyptians were drowned in the **dessert.**
25: 4	The sabbatical year was originally to give **God** a rest.
r. 8: 3	Man does not live by **sweat alone.**
a. 20: 1	"From Dan to **dusk.**"
1: 16	"Intreat me not to **kill thee.**"
4: 17	Ruth and Boaz were David's **daughters.**
am. 16: 23	To soothe King Saul, David played a **liar.**
gs 6: 1	In Jerusalem Solomon built the first **House of Lords.**
gs 2: 11	The prophet carried to heaven in a chariot was **Eliza.**
8: 5	"Thou hast made him a little lower than the **ants.**"
m 23: 2	"He maketh me to lie down in green **waters.**"
107: 23	"They that go down to the seas in **shifts.**"
137: 2	"We hanged our **heads** upon the willows."
1: 1	The wise sayings in Proverbs are attributed to **parents.**
6: 6	"Go to the ant, thou **bug.**"
ah 2: 4	"They shall beat their **bread** into pruning hooks."
13: 23	"Can the Ethiopian change his skin, or the **leper** his spots?"
3: 12	The three Jews in the furnace were **Shamrock,** Meshach and Abednego.
pels	The gospels were written by **Matthew, Mark, Luther, John.**
t. 3: 3	"The voice of one crying in the **manger.**"
5: 17	"I am not come to **empty,** but to fulfill."
7: 20	"By their fruits shall ye **eat.**"
t. 14: 8	Salome danced for Herod in order to get **ahead.**
t. 26: 41	"The spirit indeed is willing, but the flesh is **drowsy.**"
2: 4	Joseph and Mary left Nazareth to be **born** in Bethlehem.
8: 32	"And the truth shall make you **shudder.**"
or. 13: 12	"For now we see through a glass **eye.**"

Suburban teens work with inner-city t

"As I was painting, I wondered what those people who are again race relations would say about us working here with these kids?"

—*Carmin Hotz*

"As I worked, I thought that now I'm really *doing* something instea of just *talking* about service. Then I realized that I could do very litt in the face of all the problems we have to solve. I never realized the were so many opportunities to serve in the city itself. We're just b ginning to see that our cities are just as important as any far-off m sion work."—*Gail Sider*

"The thing that impressed me most about these inner-city you people was their willingness to come weekend after weekend to he rehabilitate Christ Church out of their own free will."—*William Burts*

"I would recommend this same experience for other kids. It giv you a chance to see what is really going on in your city and a chanc help some other church that needs help. It makes you feel needed God's world and you are really doing something to help."

—*Doris McCuen*

"Does the church have any business working in the inner city? Y definitely. After all, the church goes where its work takes it, doesn't it

—*Richard Schroeder*

)UTER · INNER
ET TOGETHER ·
O · HELP · OTHERS

Michigan's Project Youth Involvement

n excited group of suburban teenagers from Faith Church, East oit, had gathered on Friday night at Christ Church in the southwest or of Detroit's inner-city. The task for the weekend was to upgrade old dingy gray house behind the church which was to be used as the ve center of Christ Church and the Metropolitan Mission for Michi- . The suburban young people were met by an equally excited group inner-city youth who have quickly learned to love and respect old ist Church. The larger task of the two groups was more than just ning and painting old buildings but rather it was to help this 77-year- parish to rejoin the 20th century by steering it toward its responsi- ty to its community.

hrist Church had once been a proud, thriving German congregation it had somehow gotten left behind during the rapid change of its nmunity during the 1940's. Its membership began to move to the rbs at such a rapid rate that it was no longer able to sustain its ence as a congregation by reason of loss of leadership and finances. membership fell from 700 to less than 100 in a 20-year period. endance at morning worship fell to 15 or 20.

On November 10, 1963, this congregation seeing the predicament and getting a glimpse of its mission within this Negro community voted all a Negro, Rev. Cameron Wells Byrd, as its pastor. The church he same time accepted the status of mission church in order to carry

"I never realized there were so m

out its program of service in this inner-city neighborhood of Detro

And so it was to this once-proud church that the suburban teens can They and eager teen volunteers from the local neighborhood beg washing wall after wall, painting almost the entire inside of the hou cleaning the balcony of the church which had not been used for years. No task was too great or too small for the young people th weekend. While some were painting and scrubbing, others were in t Christ Church school house sorting and classifying about 50 boxes old Pilgrim Press church school literature which the church will have use until it settles on a particular curriculum for its purpose.

The teens looked with eagerness for the breaks at mealtime wh many thought would never come. But work was not all for that we end. On Saturday both groups continued their common experience touring the city, observing the massive upheaval and change that Detr is undergoing. They saw for the first time the 243 acres of hous which had been demolished in order to make way for Detroit's Medi Center. The growing complex of Wayne State University held a g fascination for both groups. A look at the high rise, high-rent hous developments in the Lafayette - Gratiot redevelopment area, utte amazed and intrigued the viewers, even though they knew that 50 persons were moved out of the area by the bulldozer preceding the development. A total of 43,000 people have been and will be remo from the Medical Center area. Most of the people who were mo

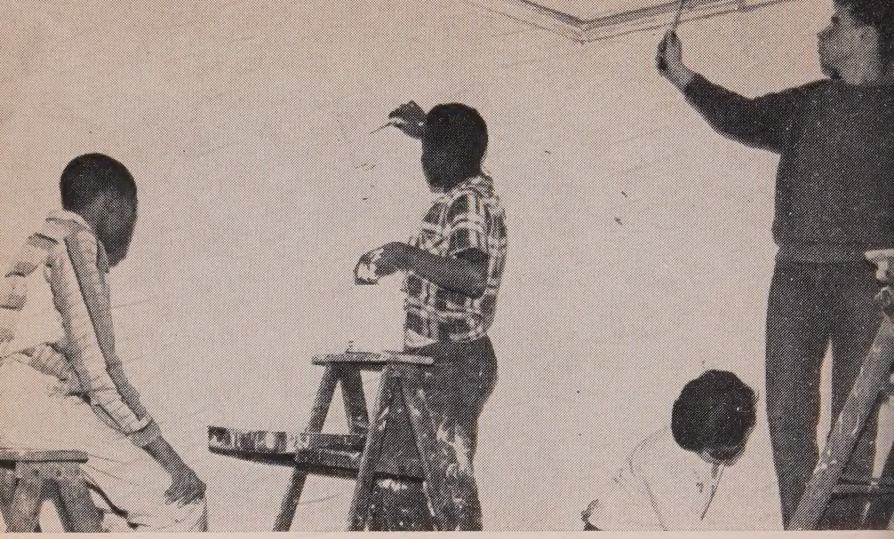
rtunities to serve in the city."

, they learned, would not be able to move back into the areas of evelopment because of lack of finance to pay the high rent demanded hose who live there.

Upon their return to the church, the two groups discussed the impli-ions of the weekend, such as their dependence upon each other in a tropolitan center and the role of young churchmen in the city as they derstood it. Following the discussion each group was asked to respond certain questions, the answers of which would be used to guide Christ urch in working with other suburban groups that would be spending kends in the inner-city.

One question asked was "What impressed you most about the week-?" One reply of revelation was "That kids from the outer-city and s from the inner-city could work so well together." Many of the teen-rs themselves thought it quite amazing that Negro and white could rk together so well without conflict across racial lines. If the week-did nothing else it make flesh the words of the psalmist, "Behold, good and pleasant it is when brothers dwell in unity."

Another question asked of the teen-agers was "Do you think the rch has any business working in the inner-city?" For the inner-city th the answer was unanimous, 'Of course." For the suburban teen answer was much more difficult. Articulation was hesitant and vague. st teens felt that the church ought to be in the inner-city, but they e not sure of the church's role.



"Our weekend was only a beginning . . ."

The weekend concluded with a fellowship circle and many were l with the feeling that there is still a huge gap in communication betwe urban and suburban young people. Both groups felt each needed get out of his own ghetto. The question remained, "Would each ev leave his white or Negro ghetto in order to grasp a larger view of world and respond to the demands of 20th century America?" The or answer possible at this point is "Perhaps." At least this one weekend work, play, study and fellowship was a beginning.

Our weekend experience at Christ Church was part of the on-goi Project Youth Involvement sponsored by the Michigan Conference the United Church of Christ. As described by Rev. Arlie Porter, of t conference urban staff, "The project grows out of an attempt to bri the people of our churches, alive to the human issues of inner-city pro lems. We want them to know the city, less through books and stu and more through direct contact. By being involved in a weeke program of study, work, and touring, youth can see themselves as sponsible agents in today's society and as Christians who witness direc to their faith, through immediate involvement and outreach."

—CAMERON WELLS BYRD

Rev Cameron Wells Byrd / As one of the ministers at Christ Church (United Churc Christ) in Detroit, Mr. Byrd worked closely with the young people who participated in weekend experience at his church.

SAMPLE LISTING OF SERVICE PROJECTS

our group interested in a work camp experience where your physical labor will be of service community and where you can learn something about the mission of the church? If so, you nt wish to explore the possibilities of such a service project by contacting one of the following:

FALO COOPERATIVE URBAN MINISTRY
CONTACT: Rev. Howard S. Fuller, 25 Monticello, Buffalo 14, N. Y.
WORK NEEDED: Repair and paint camp buildings, churches, retreat center. Make equipment for day nursery.
TIME: Spring and early summer.
NUMBER CAN ACCOMMODATE: Up to 20 persons.
CONDITIONS: Lodging and food provided; group must bring bedding and prepare own meals.

SANT VALLEY UNITED CHURCH
CONTACT: Rev. Raymond W. Case, 2360 Valley Pike, Dayton 24, Ohio
WORK NEEDED: Janitorial service for major cleaning of low income church. Maintenance of playground and equipment.
TIME: Christmas vacation and Spring vacation.
NUMBER CAN ACCOMMODATE: Six to eight persons.
CONDITIONS: Lodging provided; group must bring bedding, provide some of the food, and prepare own meals.

UIYU RURAL LIFE COMMUNITY
CONTACT: Mr. Oramel Greene, Yuquiyu, Puerto Rico
WORK NEEDED: Construction, maintenance, farm work, land clearing, etc.
TIME: October, December, March, May.
NUMBER CAN ACCOMMODATE: Ten to 12 work groups.
CONDITIONS: Lodging and bedding is provided; group usually prepares own meals and group must provide the cost of food.

ER CITY PROTESTANT PARISH
CONTACT: Rev. William R. Voelkel, 2230 Euclid Ave., Cleveland 15, Ohio
WORK NEEDED: Develop parish camp facilities for low income families; some maintenance on church building.
TIME: Summer, Christmas and Easter vacations, weekends.
NUMBER CAN ACCOMMODATE: Up to 12 persons.
CONDITIONS: Lodging is provided; group must provide bedding and own food, and prepare own meals.

K BAY MISSION
CONTACT: Rev. John Aregood, 424 Chartres St., Biloxi, Mississippi
WORK NEEDED: Building, maintenance, and repair; repair of old houses of aged people in community.
TIME: Anytime.
NUMBER CAN ACCOMMODATE: Up to ten persons.
CONDITIONS: Lodging is provided; group must bring sheets and prepare own meals.

MO HOUSING CORPORATION
CONTACT: Mr. David Ragan, Box 218, Lilbourn, Missouri.
WORK NEEDED: Repairs to Center buildings; new buildings on occasion; farm work.
TIME: Summer, Fall and Spring.
NUMBER CAN ACCOMMODATE: Up to 25 persons.
CONDITIONS: Lodging is provided; group must bring all bedding, provide own food and prepare own meals.

ITARY SERVICE CENTER
CONTACT: Mr. Richard Sechrist, Pottstown, R.D. 2, Pa.
WORK NEEDED: Maintenance and repair on buildings, house cleaning and some preparatory work for new building.
TIME: Spring, Fall.
NUMBER CAN ACCOMMODATE: Up to 40 persons.
CONDITIONS: Food and lodging is provided but group provides sheets and blankets.

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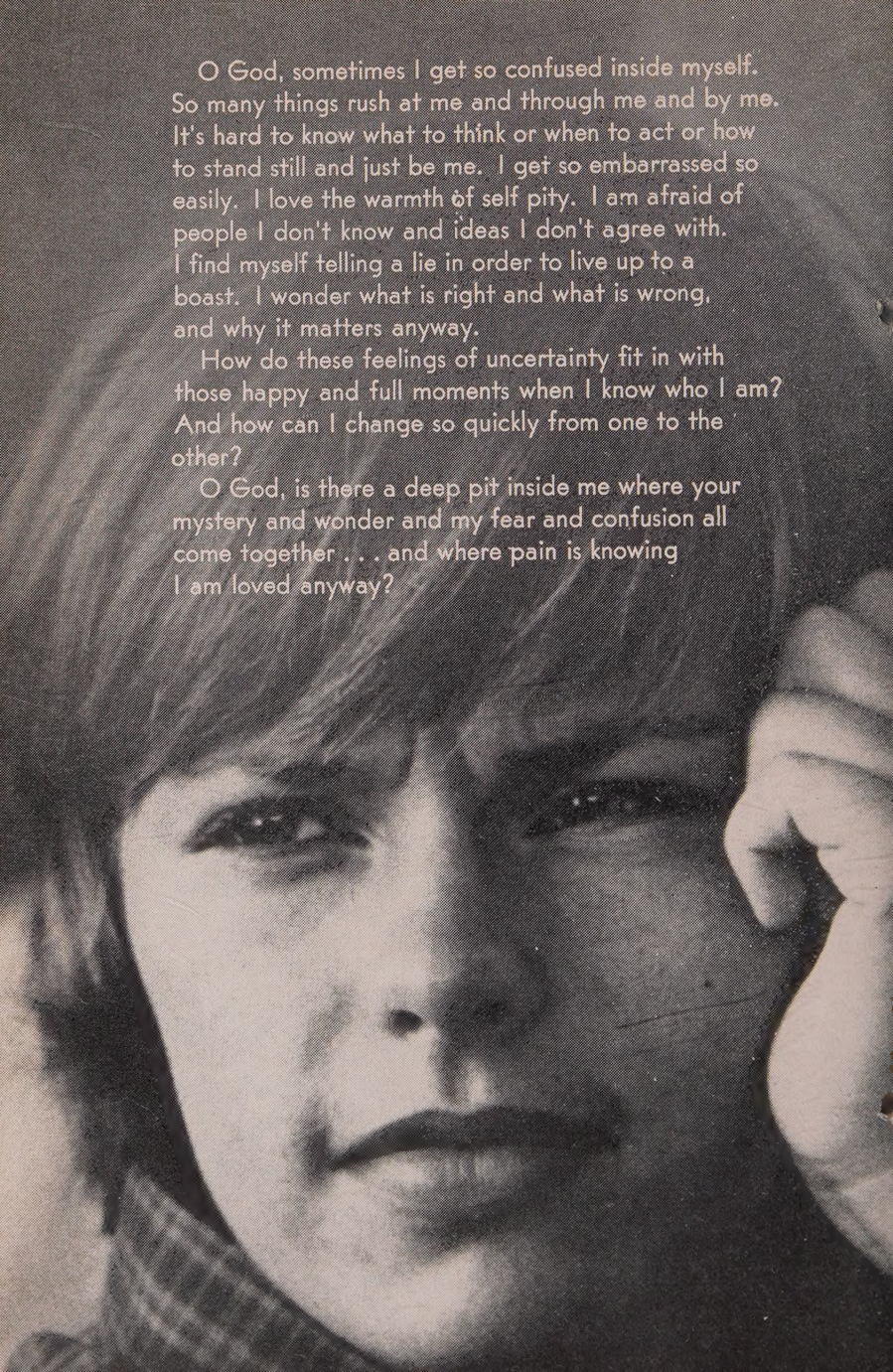
the demand for such service opportunities are numerous, your group should plan many ns in advance.



O God, sometimes I get so confused inside myself. So many things rush at me and through me and by me. It's hard to know what to think or when to act or how to stand still and just be me. I get so embarrassed so easily. I love the warmth of self pity. I am afraid of people I don't know and ideas I don't agree with. I find myself telling a lie in order to live up to a boast. I wonder what is right and what is wrong, and why it matters anyway.

How do these feelings of uncertainty fit in with those happy and full moments when I know who I am? And how can I change so quickly from one to the other?

O God, is there a deep pit inside me where your mystery and wonder and my fear and confusion all come together . . . and where pain is knowing I am loved anyway?